

GUIDE

*Official Publication of
Paulist Institute for Religious Research*

HEAVEN CAN'T WAIT

Ellwood Kieser, C.S.P.

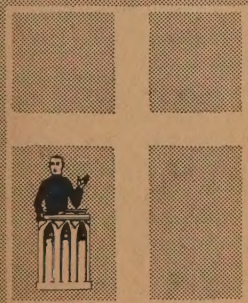
THE BIBLICAL IDEA OF FAITH

Bruce Vawter, C.M.

PROMOTING CHRISTIAN UNITY

Gregory Baum, O.S.A.

MAY 1961, No. 158



61165
RT. REV. MSGR.
JOSEPH J. MULLEN, STD
1227 ANSEL RD.
CLEVELAND 8, OHIO



IT SEEMS TO ME

Here's Your Answer!

One encouraging consequence of emphasis on the "new" catechetics is that it brings us requests like the following:

"I've become increasingly concerned about the *content* of my preaching and catechetics. The pastoral renewal in the Church urges us to proclaim 'The Good News of Jesus Christ.' While rather unsympathetic at first, I now feel that this is exactly what we should stress in the pulpit and in inquiry classes.

"But my own training and formation has been along other lines. And I'm much too busy for prolonged, extensive reading in the kerygmatic approach. Can you suggest one good book that will meet my needs?"

Father Johannes Hofinger, S.J., the distinguished apostle of the catechetical revival, wrote just the book to answer this need. It is entitled *The Art of Teaching Christian Doctrine: The Good News and It's Proclamation*; and it is published by the University of Notre Dame Press.

This volume of 278 pages contains all the material that a busy priest requires for a grasp of the fundamentals of the new approach in teaching religion. And it is simple, comprehensive and practical.

Particularly helpful for those who wish to revise their instructions for converts is Part III, "The Essential Content of Our Message." In thirty instructions, each running to about three pages, he provides a ready-made course that is a masterly summary of the "Good News." It can easily be adapted to the task of preparing our American catechumens adequately for embracing and living the Christian life.

Reviewing this book when it appeared two years ago, Father Frank Norris, S.S., highly praised the hundred pages of Part III saying: if they "were read, assimilated, and acted upon by Catholic preachers and catechists in this country, we would soon experience the first fruits of the genuine revival of scriptural, kerygmatically-oriented preaching and instruction which we so ardently long for and sorely need."

JOHN T. MCGINN, C.S.P.

GUIDE, No. 158, MAY, 1961.

Published 10 times a year (monthly except June-July, August-September when bi-monthly) by The Missionary Society of St. Paul the Apostle in the State of New York, 411 West 59th Street, New York 19, N. Y. Second class postage paid at New York, N. Y. Rates 1 year, \$1.00; 10¢ a copy; 5¢ a copy in bulk to Seminarians.

Heaven Can't Wait

By Ellwood Kieser, C.S.P.

Not so many years ago, there was a jingle going the rounds which suggested that there are some people for whom "heaven can wait."

Today, on the basis of their experience with inquiry (convert) classes in Los Angeles, the Paulist Fathers of Westwood suggest that there are just as many people for whom "heaven *can't* wait."

There is still at large in the world that spirit of "divine impatience," which Jose Maria Peman caught so admirably in his portrait of St. Francis Xavier in the play *A Saint in a Hurry*. And it works both ways —

It flows outward from the Creator to His creatures. It flows inward from the creatures to the Creator. The real challenge is to swim the river at high tide. What can we do to catch the swimmers who have lost their sense of direction?

This is the report of what one parish did.

At a domestic chapter of the Paulist Fathers' Foundation in suburban Los Angeles in the summer of 1958, some significant decisions were made for that area. The local convert program of the parish would be expanded. Classes would be held so as to accommodate any inquirer's schedule. Private instruction of converts would be curtailed. Morning, afternoon and evening classes would be held. Classes would be conducted every weekday. Modern methods of advertising and promotion would be employed.

During the following months, these decisions were put into action. The Father Hecker Committee, composed of parishioners in the communications and advertising fields, was established. Specialists in each of the mass media were recruited for the promotion of the inquiry class program.

The first year—September 1958 to September 1959—various experiments were

tried. Some were successful. Others were not. But the end result surpassed our fondest expectations: over 1,000 persons attended the Paulist Inquiry Classes during that period. This first year's experience has taught us much and it has enabled us to formulate certain principles governing religious advertising. It had put us into a position to launch the publicity campaign for the Fall series of 1959.

Certain revisions were made in the schedule. Six series would be conducted, each of which would meet for two hours each week. Some would meet twice a week for a single hour lecture; others would meet once a week for a two-hour session. The lectures were standardized. The start of the various series was staggered over a three-week period, so that absentees could make up a missed lecture the following week. And for the three weeks prior to the start of the first class on September 28, an extensive advertising campaign was conducted.

It goes without saying that an effective convert program will include an appeal for prayers. No one comes to Christ unless the Father draw him. And the Father most often draws souls to His Son's Mystical Body when members of that Body beg Him to do so. So, to gain the grace necessary for the program, all the religious communities in the Los Angeles Archdiocese and all the contemplative communities in the country were contacted. The needs of the convert apostolate were cited and a remembrance in community and private prayers solicited.

The children in the parish school were also canvassed. Their prayers were requested and the older children were given a particular person for whom to pray. A novena was conducted immediately before the start of the classes. Communal prayers were said for the success of the Inquiry Class Program. The promoters of the Apostleship of Prayer in the parish (180 of them) were instructed to request all its members

(3,000 of them) to include the convert apostolate among their intentions.

After prayer, preaching still seems to be the most effective means of moving the Christian community. There is no substitute for the spoken word. So, for three successive weeks, the sermons preached at Saint Paul the Apostle Church dealt with the convert apostolate. Subjects included: *The Benefits of Believing*, *The Teaching Office of the Church*, and *Faith and Happiness*. Each of these sermons culminated in an appeal for lay apostolic action. Three neighboring pastors invited the Paulist Fathers into their pulpits for their Sunday Masses to preach on the inquiry classes and the laity's role in the convert apostolate.

NEWSPAPER ADS

Advertisements were prepared for the archdiocesan newspaper, the *Tidings*. Four were run on successive weeks, each of which contained a different idea to motivate the Catholic reader to apostolic action. Themes were topical ones. Lead sentences included: Ghandi's statement, "All the world would be Christian but you Christians are so little like your Christ"; "Christ or Khrushchev"; "You can't save your soul alone." Art work and layout were professional. These advertisements averaged 25 column inches and were subsidized by local merchants. Two were also run in *The Daily Bruin*, the student newspaper at U.C.L.A. (The university is located in the parish and its Newman Center is serviced by the Paulist Fathers.) Lead sentence in this ad was, "What if you got to the moon and back, and missed God along the way?"

Two of these messages—one slanted to the Catholic, urging him to bring his non-Catholic friends to the classes; and the other, orientated to the non-Catholic, inviting him to attend the classes—were made into circulars for mass distribution. Seventeen thousand of the Catholic circulars were distributed at the Sunday Masses of the 18 neighboring parishes on the two Sundays preceding the start of the classes. Four thousand of the circulars for non-Catholics were distributed at U.C.L.A. by the members of the Catholic Action Corps of Newman Hall.

An "Open House Mass" was offered on October 3. The Mass was described, as it unfolded before the eyes of the non-Catholics present, and the sermon was orientated

especially for them. An estimated 200 non-Catholics were in attendance. They were invited to attend the classes and given a copy of the non-Catholic circular.

Direct mailing was employed on four distinct levels: to recent converts, urging them to share their newly acquired faith with others; to non-Catholic spouses of Catholics in the parish (550 of them), inviting them to attend the inquiry classes in order to understand their Catholic spouses; to those non-Catholics who had already attended previous classes but who had not completed the course or who had not as yet entered the Church; and to "prospects."

These last were names acquired from the "prospect cards," distributed at all the Masses one Sunday morning. The parishioners had been requested to submit the names of friends and relatives who might be interested in studying the Church. Each of these four groups—converts, mixed marriage spouses, drop-outs and prospects—received a letter especially directed to that group's particular relationship to the Church.

The religious editors of the city dailies were contacted, news stories written and pictures supplied. Three of the four secular newspapers in the city accepted the stories and ran them in their city editions. The local neighborhood papers also ran stories on the inquiry classes.

NEWS ITEMS

The Tidings, the Archdiocesan weekly, carried stories on three successive weeks. The first was a report on the success of the program during the last year, the second outlined the schedule for the coming year, and the third, a feature story, describing the first class on opening night.

Five television commercials of the spot variety, two of ten-second duration and three of 20 second length, were prepared by the Hecker Committee. The films were shot at the parish church and school and portrayed various aspects of Catholic life. Sound tracks included "Catholics confess their sins to a priest. To understand why, attend the Paulist Inquiry Classes. Call GR. 9-7785." "Catholics go to Mass every Sunday. To understand why," etc. The films were of the soft-sell, non-controversial type.

The Los Angeles television stations were also contacted. Four of the seven channels

agreed to donate the necessary time. They were run over a three-week period. We estimate the films were shown approximately 30 times.

The local radio stations were also consulted. Most of the stations were reluctant to make announcements concerning the classes, but the largest station in town, featuring "rock and roll" type of music, liked the idea and agreed to donate time for spot announcements. These announcements included, "In America we respect the facts. For the facts on the Catholic Faith, enroll now in the Paulist Inquiry Classes, especially adapted for the inquiring non-Catholic. Call the Paulist Fathers, GR. 9-7785." "Americans are never proud of prejudice. Information is the remedy for prejudice. For information about the Catholic Faith, enroll now in the Paulist Inquiry Classes," etc. For the two-week period immediately preceding the start of the classes, 28 of these ten-second announcements were made.

The possibility of billboard advertising received serious attention. Contacts were made and one of the billboards in the parish was put at our disposal. The Hecker Committee prepared the graphic art and arranged to have the board painted. It stands above a gas station on Santa Monica Blvd. and can be seen by all west-bound traffic.

SOME STATISTICS

As a result of this advertising, 389 persons registered for the classes. 171 or 44% of these were not Catholics. Their religious backgrounds varied. 54 said they had no religion, 19 listed Protestant as their religion, 15 Methodist, 14 Lutheran, 14 Presbyterian, 13 Baptist, 12 Episcopalian, 9 Jewish, 4 Congregational, 5 Orthodox, 2 Mormon and 9 miscellaneous.

Their occupations also varied. Registered were 71 housewives, 53 office workers, 47 students, 20 engineers, 16 nurses, 9 salesmen, 12 teachers, 12 medical personnel, 3 doctors, 3 lawyers, and 3 investment dealers. 22% of those registered lived within St. Paul's parish.

How did these people hear of the classes? This was the crucial question. It might give us some idea what forms of promotion were most effective in attracting inquiries to the classes. To the question "How did you hear of the Inquiry Classes?" 136 said that friends had told them, 38 listed the diocesan paper

as their source of information, 33 heard from another parish, 24 were sent by priests, 21 read of them in the secular press, 16 gave miscellaneous sources, including radio and TV, and 32 did not answer the question.

SOME CONCLUSIONS

These statistics enabled us to draw certain tentative conclusions regarding religious advertizing. First, the quality of religious advertizing must be proportionate to the quality of what is being advertized. It must be professional, dignified, and in good taste. A simple announcement is not enough. An idea to motivate is essential.

Second, the non-Catholic is very sensitive to pressure and alert to limitations on his freedom. For every American ready to be converted, there are ten ready to inquire. This is why we think classes should be called "inquiry classes," rather than "convert classes," and why our advertising is keyed to whoever will listen. We think the "no cost, no obligation" character of the classes should be stressed.

Third, conversion is a personal process. It can be brought about only by persons. Paramount, of course, is the personality of Christ, slowly drawing the inquirer to closer friendship with Him. Important, too, is the personality of the priest instructor who delivers to the inquirer the revelation of Christ. But of crucial importance, also, and so often overlooked, is the personality of the Catholic layman, with whom the potential convert lives, works, and plays golf. The non-Catholic, after all, encounters the Church in the lives of his Catholic friends. Here the Church displays her wares and here she shows what she can do for a human life. Here the Church is judged, for better or for worse.

Experience shows that the non-Catholic comes to the classes only when he is invited by a Catholic friend. And most often, that friend accompanies him. There is no substitute for the personal approach. The impersonal media—radio, TV, newspapers—are invaluable. They serve an important purpose. But they cannot compare in effectiveness with an army of alert and devout Catholic laymen.

On one specific occasion, a single announcement from Saint Paul's pulpit drew more persons to the classes than \$5,000 worth of television time. This is why we

believe the bulk of our promotion should be aimed at the Catholic layman, educating him about his obligations in the lay apostolate, equipping him to discuss his beliefs with his non-Catholic friends, and urging him to bring or send a non-Catholic friend to the inquiry classes.

The interest on the part of non-Catholics is there. Our problem is how to capture that curiosity or concern in such a way as to persuade them to attend our group instruction classes. At the recent second National Conference on Convert Work, held at the Paulist Major Seminary, Washington, D. C., in October, this very problem was emphasized. One of the speakers put it this way: "Why confine oneself to 25 non-Catholic inquirers when you might have had 125?"

The experience of the Paulist Fathers in Los Angeles would indicate that intelligent and well planned advertising has a part to play in solving this problem.

A few questions still remain, of course. Is advertising *everything*? And if it is, wouldn't everyone be converted instantly? Why is it that the same sermon will attract one person and repel another? What are the environmental factors that are involved in the simplest agreements and disagreements in everyday living? Was Cardinal Newman right in *The Grammar of Assent* when he gave so much attention to the cumulative impact of living and learning? Is it possible that there is something more than a formal answer to a formal question?

Yes, there are many questions to be sure. And we can't pretend to answer all of them. But we can say, with the dying priest in Bernanos' *The Diary of a Country Priest*, "grace is everywhere." And since it is everywhere—

We have a right to be impatient. For some of us and for some of our friends—heaven can't wait.

The Biblical Idea of Faith

By Bruce Vawter, C.M.

In the course of his Bampton Lectures of 1938, Professor Alfred Guillaume has included the eyewitness account of a vindication by ordeal as still practiced, as a last resort, among certain Bedouin tribes of Arabia. In this particular ordeal, a white-hot spoon was licked three times by the accused, with the result that nothing more than a touch of dry ash was found on his tongue, though it has been known for men to lose the whole or a part of their tongues in such experiments. As Guillaume concludes:

This ordeal, from its beginning to its end, is based on the belief that God will vindicate the innocent and punish the guilty, and though it is so ancient that it cannot be used as an argument for the truth of the central dogma of religion which Jews, Christians, and

Muhammadans hold in common, it has real value as a demonstration of what a Semitic people understand by faith.

What a Semitic people understand by faith is, of course, also what the Bible understands by faith.

Things are usually what they are said to be: *nomen est omen*, said the ancients. It is doubtless due in part to our deriving our word "faith" from *fidere*, "confide in," "credit," that we tend to think of it as pretty much exclusively concerned with the mind. It is not quite the same, I think, with our verb "believe" which we use to indicate the exercise of faith.

"Believe," which is cognate with words used in other Germanic languages for "faith" (*Glaube, geloof*), is related to the obsolete verb "belove," found now only in the passive. When we say, therefore, that we believe—or, to be sure, when our ancestors said it—we express much more than a mere

intellectual assent. We express commitment, engagement, that giving over of the whole self that is entailed in what we call "love."

By a kindred association of ideas, the biblical authors indicated much the same thing as their understanding of faith. The Hebrew words which we translate "fidelity," "faith," and also "truth," are all derived from the verb *aman*, which has the meaning "be firm, sure." We are all quite familiar with one form of this word, the liturgical affirmation "amen," which is to say "this is most certain." To signify belief in someone or something, Hebrew uses a causal form of this verb ("make firm") together with the preposition "in" or "to."

Scholars are not fully agreed what was the underlying thought-pattern, whether the person conceived himself as being made strong in relation to the object of his faith, or whether he declared this object of faith a firm foundation. In either case, it is plain that in this Semitic acceptance there is a more personal involvement than is really adequately described in terms of "subject" and "object." In faith, one does not merely accept a proposition, he sets his whole being in relation to another.

This Semitic idea of faith is also that of the New Testament. The writers of the New Testament preached a faith which had a new content and new direction, but which was in nature the same. What the Old Testament Israelite had professed with regard to Yahweh, in the New Testament was a profession of the Holy Trinity and of the Lord Jesus.

An engagement of the entire person involves, naturally, intellectual assent. As has just been noted, there has been a Western tendency to emphasize the intellectual side of faith. Apart from the reason I suggested, there have been good historical causes for this emphasis: the anti-intellectualism of the Reformation was one, and in more recent times Modernism's subjectivism has been another, both of which encouraged us to insist on the objective reasonableness of the act of faith.

Such an emphasis also has authentic biblical roots. The Jews at various times, particularly in their contacts with the intellectual ferment of Hellenism, were impelled to the same emphasis, as were the writers of the New Testament. No one who reads the biblical authors without prejudice could ever think that for them faith is anything short of an act in which the human mind, far from

abdicated its office, is performing what is most worthy of it, wholly in keeping with its nature and dignity.

But the isolation of man's mind, after all, however useful to the philosopher in the analysis of a human act, is not a reality in everyday doings. "After all," as Newman rightly said, "man is *not* a reasoning animal; he is a seeing, feeling, contemplating, acting animal." What engages his faith is not what engages his mind only, or what he may apprehend primarily in intellectual terms.

He is more apt to believe "in his bones," as we say, or "in his heart of hearts." The absolute and irrevocable commitment that is expressed in martyrdom we do not think of primarily as an intellectual act, though of course it is that ultimately. We think of it, and the martyr thinks of it, as an act of faith performed by his whole being.

Catholic theology has always avoided what is sometimes implied, unfortunately, in some of our popular treatments of faith, which might give the impression that it is (as the Book of Common Prayer called it) a "persuasion," merely the inheritance of a traditional body of doctrine.

A PERSONAL ENCOUNTER

Theology has always insisted that faith is a personal encounter of the believer with the first, the divine truth. It has always stressed the intervention of the human will in the act of faith: precisely because faith is faith, and not knowledge, the will must command the assent of the mind. *Credo quia impossibile*—"I believe because it is impossible," may or may not have been said by the Church Fathers, but whether said or not, it expresses—taken rightly, of course—a truth proper to faith, which is not anti-intellectual but super-intellectual.

That faith is the act of the whole man, not only of his mind, explains the Church's traditional horror of the heretic, a horror so difficult to explain nowadays to those for whom faith is the equivalent of opinion. Goodness and malice reside in the will, not the intellect. A heretic, in the true sense of the word, is not one who merely shares an erroneous conclusion about what is revealed truth, as saints and even Doctors of the Church have done. He is, rather, one who has willfully cut himself loose from the Author of his supernatural existence.

When the writer of Hebrews says that "it

is impossible to bring back to repentance those who were once enlightened, who have tasted the heavenly gift, who have been made partakers of the Holy Spirit, who have tasted the good word of God and the power of the world to come, and then have fallen away," he says what every pastor of souls knows by daily experience. And he knows equally well the reason: "For they have again crucified for themselves the Son of God and held him up to mockery" (Heb. 6:4-6). How often—and how often vainly—have we reasoned with the "fallen away" about his abandonment of the faith! And how often is anything intellectual really involved? An apostate has not changed his mind only, he has wrenched his entire person into a new, and wrong, direction.

"OF SMALL FAITH"

Our Lord's frequent rebuke of His disciples as *oligopistoi*, "of small faith" (Matt. 6:30; 8:26, etc), evidently was not to question how much they believed statistically, but how deeply. They believed, but not consistently, not wholeheartedly, not with complete commitment.

They were what the father of the boy whose cure is described in Mark 9:13-28 humbly confessed himself to be: "I believe; come to the aid of my unbelief"—meaning, as Fr. Lagrange has pointed out: "come to my aid, even though I do not believe strongly enough." Similarly, when our Lord said of the centurion, "such faith I have found with no one in Israel" (Matt. 8:10), the sting of the comparison derives from the fact that the uncircumcised centurion, greatly at a disadvantage in respect to his acceptance of formal revelation, nevertheless displayed better than the recipients of that revelation the attitude of soul which in the Bible means faith.

Anyone who has read the New Testament knows how much broader is the scope of "faith" than that which we are apt to give it. Often the New Testament word will have to be translated, or at least understood by us, now as "confidence," now "trust," now "hope," now "conviction," now "assent," and even, as St. Paul uses it in Romans 14:22, something like "informed conscience."

It is well to remember, however, that these distinctions are ours, in accordance with a psychological view of man that is not found in the New Testament. The distinctions

may be very useful, even necessary to our thinking, but neither should we permit ourselves to become the victims of our own method. We should not lose sight of the fact that to the authors of the New Testament revelation, who had one word for all these things, faith was such an all-embracing idea.

Though the New Testament authors inherited their idea of faith from the Old Testament, faith itself has a far greater significance in the New Testament than it ever did in the Old. This is the result not only of the new revelation which had made better known than ever before the extent of the tremendous mysteries of God. Even more importantly, it is the result of an entirely new dimension given to faith in God's ultimate revelation of Himself in His only Son.

The newness of this dimension is strikingly reflected in the expression, common in John's Gospel, but likewise found throughout the New Testament, "believe *into* Christ (or God)." This formula, impossible to reproduce in good English, has been preserved in our creeds, where *Credo in Deum* is a strictly Christian form, replacing the *Credo Deum* or *Deo* of classical Latin. Scholars are agreed that this unusual terminology reflects the new theological thinking of the primitive Christian Church.

CHRISTIAN REVELATION UNIQUE

It is not simply an imitation of the Old Testament formula mentioned above (the preposition "in" with the verb *aman*), for the Greek Old Testament on which the New Testament writers largely depend for their theological language had never tried to reproduce this Semitic idiom in Greek. It is, rather, an attempt to express the unique character of the Christian revelation, which is essentially of a Person. St. Thomas caught the drift of this formula in Scholastic terms when he wrote that *credere in Deum* properly expresses the act of faith as commanded by the will, since the will inclines to the divine truth as to its end (*Summa*, II-II, 2, 2).

In the New Testament God, or Christ, is much more personally the object of faith than in the Old Testament. There is, in a sense, less to believe "about" Him, since He is now apprehended personally, who is the end of our natural and supernatural being. The word of God made known in the frag-

3rd National Conference

on

Convert Work

TUESDAY, JUNE 27th - THURSDAY, JUNE 29th - 1961-?

at

ST. JOSEPH'S SEMINARY

YONKERS, NEW YORK

*Mobilizing the Parish
for Convert Work*

Sponsored by the Paulist Institute for Religious Research
and the Confraternity of Christian Doctrine,
under the patronage of His Eminence, FRANCIS CARDINAL SPELLMAN

TUESDAY, JUNE 27th

10:00 A.M. Buses leave from St. Patrick's Cathedral (50th Street and Madison) for St. Joseph's Seminary.

11:00 A.M. Registration

12:30 P.M. Luncheon

Introduction

RT. REV. MSGR. CHARLES M. WALSH - Director, CCD, N.Y.C.

Greetings

RT. REV. MSGR. FRANCIS F. REH - Rector, St. Joseph's Seminary, New York

Welcome

HIS EMINENCE FRANCIS CARDINAL SPELLMAN - Archbishop of New York

2:00 P.M. EVERY PARISHIONER A MISSIONER

REV. JOHN J. KEATING, C.S.P. - Director, Paulist Institute for Religious Research

MOBILIZING A PARISH

REV. JOSEPH M. CONNOLLY - St. Gregory the Great, Baltimore, Md.

2:45 P.M. Group Discussion

3:30 P.M. General Discussion

Chairman: REV. JOHN J. KEATING, C.S.P.

Panel Members: RT. REV. MSGR. THOMAS F. NEARY
St. Joseph's Church, Auburn, Mass.
REV. JOSEPH M. CONNOLLY

4:15 P.M. Recess

4:30 P.M. Film: MAN WHO CALLED —

Archdiocese of St. Louis

Presented by RT. REV. MSGR. JOHN P. WODARSKI
Director, CCD, Hartford, Conn.

6:00 P.M. Dinner

7:30 P.M. THE NEW SCRIPTURE AND THE OLD APOLOGETICS

REV. MYLES M. BOURKE - Professor of Sacred Scripture,
St. Joseph's Seminary

WEDNESDAY, JUNE 28th

*Altars are available in sufficient number to enable
every priest to offer Mass*

Breakfast

NEL 1 10:00 A.M. THE ORDINARY METHODS OF RECRUITING

Chairman: REV. EDWARD J. McLEAN

St. Joseph's Cathedral, Hartford, Conn.

THE SPOKEN WORD—REV. JOHN MCGINN, C.S.P.

Editor, Guide Magazine

THE WRITTEN WORD—

Rt. Rev. Msgr. Louis F. Miltenberger

St. Gabriel's Church, Washington, D.C.

10:30 A.M. Group Discussion

11:15 A.M. General Discussion

NEL 2 10:00 A.M. A RE-EVALUATION OF RECRUITING METHODS

Chairman: REV. WILLIAM J. COGAN - Adult Catechetical Teaching
Aids Foundation, Chicago, Ill.

OPERATION UNDERSTANDING - REV. WILLIAM J. McPEAK
All Saints Church, N.Y.C.

OPERATION TELEPHONE - REV. PAUL V. COLLIS
Sacred Heart Church, Bloomfield, N. J.

OPERATION DOORBELL - REV. JOHN A. O'BRIEN
University of Notre Dame

11:00 A.M. General Discussion

12:30 P.M. Luncheon

Luncheon Talk — IS THE MINISTER HESITANT?

V. Rev. Msgr. Charles J. McManus - Director, St. Patrick's
Information Center, N.Y.C.

2:00 P.M. FOLLOW-UP ON CONVERTS

THE NEED FOR FOLLOW-UP

Mr. Frederick B. Chappell - Bristol-Meyer Corporation

GENERAL METHODS

Rev. Kevin Kelly - St. Charles Borromeo Church, N.Y.C.

THE CONVERT GUILD

Rev. James Kerins, C.S.S.R. - Washington, D.C.

A VISUAL PROGRAM

Rev. Francis X. Duffy - St. Patrick's Information Center,
N.Y.C.

3:00 P.M. Group Discussion

3:45 P.M. General Discussion

4:30 P.M. Recess

4:45 P.M. FORMATION OF THE LAITY

Rev. Ivan J. Arceneaux - St. John Church, Jeanerette, La.

6:00 P.M. Dinner

NEL 1 7:30 P.M. INSTRUCTING THE INQUIRY CLASS THE ABC'S OF INSTRUCTING

Chairman: REV. JOSEPH F. LAWLOR, CCD -
Rockville Centre, N. Y.

OPENING NIGHT—REV. JOSEPH M. CHAMPLIN
Immaculate Conception Cathedral, Syracuse, N. Y.

THE CLASS METHOD—REV. WILLIAM M. GALLAGHER
Catholic Information Center, Newport, R. I.
CLASS MATERIALS—RT. REV. MSGR. CHARLES M. WALSH
Director, CCD, N.Y.C.

General Discussion

PANEL 2 7:30 P.M. RE-EVALUATION OF METHODS OF INSTRUCTING

Chairman: REV. JOHN J. O'CONNOR
Convert Apostolate, Brooklyn, N. Y.
A NEW KERYGMATIC CATECHISM
REV. ANTHONY WILHELM, C.S.P.
St. Lawrence, Minneapolis, Minn.

HOME INSTRUCTION
REV. EDWIN J. DUFFY
Corpus Christi Church, N.Y.C.

VISUALIZING THE BALTIMORE CATECHISM
REV. WILLIAM WINCHESTER
Akron, Ohio

General Discussion

THURSDAY, JUNE 29th

Breakfast

10:00 A.M. THE IMAGE OF THE CHURCH

THE CHURCH AND THE JEW
ALBERT SIMON, Engineer, N. Y. Port Authority
THE CHURCH AND THE PROTESTANT
REV. GORDON B. WADHAMIS
St. Thomas Seminary, Bloomfield, Conn.
CHANGING THE IMAGE IN A PARISH
REV. WALTER J. DALTON, C.S.P.
Dallas, Texas

General Discussion

12:30 P.M. Luncheon

Luncheon Talk—MY EXPERIENCES WITH CONVERTS
REV. JOHN T. BYRNE - Holy Cross Church, N.Y.C.

2:00 P.M. AUDIO VISUAL AIDS IN CONVERT WORK

Chairman: REV. ROGER A. REYNOLDS
CCD Director, Newark, N. J.
ST. JOHN'S CATECHISM - V. REV. MSGR. CHARLES J. McMANUS
ACTA FILMSTRIPS - REV. WILLIAM J. COGAN
GOOD NEWS OF CHRIST - RT. REV. MSGR. JAMES T. RYAN
CORONET—LIFE OF CHRIST - REV. JAMES B. LLOYD, C.S.P.
FILMSTRIPS ON THE CHURCH - REV. WILLIAM J. QUINLAN
AUDIO-AIDS - REV. EDWARD J. SOARES

4:30 P.M. Buses leave for Mid-town area of N.Y.C

6:00 P.M. Dinner Meeting in N.Y.C. for Information Center Directors

FEES

A fee of \$32.00 will be assessed for those who will stay at the Seminary. This fee will include Registration (\$7.00), room, meals and extras. Rooms will be assigned according to order of registration.

For those who do not stay at the Seminary the fee will be \$22.00 which will include Registration, meals and extras.

mentary utterances of the Old Testament is in the New Testament possessed incarnate.

Christian faith is not just a means to God, "a shadow of the good things to come," but the possession of God and His divine Son.

It is this personal direction of Christian faith which explains the Pauline formula "faith of Jesus," that is, "faith which is (of) Jesus," the equivalent of "faith in Jesus." John contrasts the mediacy of Old Testament religion with the immediate possession of divine life shared by those who have faith in Christ: "The Law was given through Moses, while grace and truth have come through Jesus Christ" (1:18). "He has given them the power to become sons of God, those who believe *into* his name" (1:12). This is real, not merely imputed sonship (cf. 1 John 3:1), as real as the Christ to whom we are joined by faith.

Because of the object of Christian faith, it becomes clear how Paul can regard it as justifying. In his famous teaching on justification by faith the Apostle builds on Genesis 15:6, where it is said that Abraham "believed (in) God, who accounted it in him as righteousness."

Under the influence of a growing legalism, the rabbis in their exegesis of this text completely turned it against its evident meaning, taking Abraham's faith as a prescribed work for which he had been rewarded. To support this construction, they evolved the fantastic legend that the whole of the Mosaic Law had been revealed to Abraham. His act of faith was a fulfillment of the Law. "The merit of Abraham" was a rabbinical description of the episode of Genesis 15. Paul's teaching obviously polemizes against this idea, to the glorification of Christian faith.

Justification, says Paul, is God's free gift, "according to grace." In this Abraham became the father of all who believe, that his faith was accounted justice in him, just as our faith is accounted justice in us, coming from the gratuitous act of God's mercy in saving us from sin through Jesus Christ. The text of Genesis—in its real meaning, not in the interpretation of the rabbis—signified that Abraham's faith was accepted by God as possessing a value it did not have of itself: such is the sense of the Hebrew word used for "account."

In virtue of Abraham's faith, God justified him, accounted him righteous, bestowed on him His friendship and thus endowed him

with a righteousness he could not have had of himself. Such was the value of Old Testament faith, and such is the effect of Christian faith, but to the latter Paul ascribes even more, in keeping with the new dimension of faith.

For Christian faith is directed not to a promise, but to a fulfilled reality. By Christian faith we are not only united to a God who promises, as He did to Abraham, but to Him "who has raised Jesus our Lord from the dead, who was delivered up for our sins and rose again for our justification" (Rom. 4:25). Our justification from faith (5:1) results in our now having reconciliation (5:11). Faith in Him who raised Jesus is also faith in Jesus Himself: "We have also believed in Christ Jesus, that we may be justified by the faith of Christ" (Gal. 2:16).

Christian faith, in other words, actually is righteousness, since it connects the believer with the source of his salvation. Hence St. Thomas in his commentary on Romans 4:5 observes that the justice accounted to the believer is "not indeed that by faith he merits justice, but belief itself is the first act of justice which God works in him. For inasmuch as he believes in God who justifies, he submits himself to His justification, and thus receives its effect."

TOTAL COMMITMENT

This justifying faith, in Genesis and in St. Paul and in St. Thomas, is more than an assent to a truth. It is a total acceptance of the truth, who is God, even against every human consideration, a whole-hearted commitment which is the beginning of a new way of life. "He did not waver through lack of faith concerning the promise of God, but he grew strong in faith giving glory to God, fully convinced that he was able to do what he had promised. Therefore it was accounted to him as righteousness" (Rom. 4:20-22).

It is equally plain from the teaching of the New Testament that the faith *versus* works controversy posed by the Reformation was a false issue. Faith is both something less and something more than the early Reformers taught, in proportion as the righteousness achieved through faith is a reality and not the imputation that they believed. What God declares, is, "God gives life to the dead and calls into being things that were not" (Rom. 4:17). Because faith

is a commitment of life, not just a frame of mind, it necessarily entails good works. Because the justification of faith is real, the works of faith also God accounts as righteousness.

Admittedly the epistle of James begins from a different standpoint than Paul's, but there is no conflict in its complement of the Pauline doctrine of justification: "Was not Abraham our father justified by works, when he offered Isaac his son on the altar? You see that faith worked together with his works, and by works faith was made complete. Thus the Scripture was fulfilled: 'Abraham believed God, and it was accounted to him as righteousness,' and he was called the friend of God. You see that a man is justified by works, and not from faith only" (James 2:21-24).

It is just as important today as it has been in the past for us to lay stress on the objectivity and the reasonableness of faith, to lay stress, therefore, on its intellectual aspect. The concept of faith professed by existentialist theologians like Rudolf Bultmann,

rejecting as it does all objectivity, all motives of credibility, all verification of historical revelation, is less acceptable to Catholics than the original ideas of primitive Protestantism. This is fideism rather than faith, a concept hardly to be ascribed to the New Testament whose authors were the heirs and witnesses of a continuity of divine revelation within history.

At the same time, however, when Bultmann and others speak of the here-and-nowness of faith, they are on firm biblical ground. If our faith is not our way of life, the principle of our every action, our very life with God, then we do not understand faith as the Bible understands it.

It is not enough that we "make an act of faith" in the divine mysteries, we must believe them. It is not enough that we believe that Jesus Christ was raised from the dead, we must believe in the resurrected Christ. It is by such faith that the New Testament teaches Christians to live in this life, till faith yields to vision.

■ ■ ■

Promoting Christian Unity

By Gregory Baum, O.S.A.

There was time when we thought of Christian unity simply in terms of conversions to the Catholic Church. The efforts of those concerned with the reunion of Christians in the one fold of Christ were directed to one single aim: to make as many converts as possible among Protestant Christians. This attitude was even reflected in our prayers. Praying for Christian unity such as we did, and still do, during the Unity Octave simply meant asking God to give grace and light to Protestant Christians that they may discover their error and return to the Catholic Church. If we read the "intentions" which were attached to the different days of the Octave, we find in them a perfect expression of this attitude to Christian unity.

While as Catholics we still believe, and al-

ways believe, that the Roman Catholic Church is the unique community of Jesus Christ, our approach to Christian unity has undergone a great change. What exactly has happened? This is the question I wish to answer in this article.

First of all we have begun to look at our separated brethren more dispassionately. We have examined their teachings and their ways of life more carefully and made the startling discovery that much that is Christian and supernatural is alive among them. This is true especially of the older and more traditional Protestant Churches. Taking for granted their good faith, we must conclude that many elements which have come into this world through the Gospel of Jesus Christ have retained their vitality among Protestants. We are often impressed by their spirit of faith, the firmness of their hope, and the amplitude of their charity.

From *Catholic Messenger*, 407 Brady St., Davenport, Iowa. Annual subscription \$5.00. Condensed.

Among them we often find prayer, sacrifice, a deep appreciation of sacramental baptism, and a love for the breaking of the bread described in the Gospel. It is true, we also find other elements among Protestants, skepticism and unbelief, a disregard of the faith of the New Testament Church, doubts about the divinity of Our Lord Jesus Christ, . . . This is especially true of a kind of Protestantism we find so widely spread in our own country.

Yet we know that salvation and holiness will come to Protestant Christians, if they follow what is authentically Christian in their denominational traditions. More than that, we believe that Protestant Christians who, with supernatural charity, are faithful to Jesus Christ and his call move along a road which brings them closer to the fullness of truth in the Catholic Church. For this reason we must be very careful not to offend Protestant Christians by our way of speaking about them; for by offending them we could impede their progress on the road to the fullness of truth. Being unappreciative of their Christian spirituality and continually stressing their need of conversion must offend Protestant Christians and thus render a disservice to Christian unity.

It may be mentioned in this connection that the great amount of Catholic "convert-making" is made not among believing Protestants, but in the enormous crowd of people who have neither faith nor hope in this world.

There is a second factor which has contributed to the change in our approach to Christian unity: we have begun to take seriously Protestant criticism of ourselves. I do not mean that we should pay attention to the voices of bigotry and prejudice which still abound in the Protestant world, or rather, to use a phrase of Professor Bennett, in the Protestant underworld. But we should take very seriously the intelligent and thoughtful criticism offered by Protestant leaders, especially by their great theologians. We certainly are in need of criticism. We can never relax with the feeling that we have got it all. While we believe that the Catholic Church has received the fullness of Christ, we also believe that we are sinners, that we have not lived up to this fullness, that we have presented a one-sided picture of it, have over-emphasized certain aspects of divine truth and neglected others. For this reason we can learn from the criticism of Protestants.

Let me give two simple examples, if we read in the best of Protestant writers that the Catholic Church has given a place in religion to Mary which is out of proportion to her place in the Gospel, we acknowledge that this accusation brings to light a deep divergence between the Protestant and our understanding of divine Revelation. At the same time we must recognize with humility and shame that there are certain popular devotions and prayers to Mary which obscure the full Catholic teaching on Mary's dependence on her divine Son. Can we not learn from Protestant criticism to speak about Mary with more moderation and precision, as it is done by our popes, by never separating her from the mystery of human redemption in Jesus Christ?

LESS CENTRALIZATION

Or, when we read that Protestants are afraid of Christian unity of the Catholic type because they dread centralization and the lack of freedom granted to the local churches, can we not admit that the present centralization of the Catholic Church is not a dogmatic necessity but an accident of history? The present centralization is not essential to the Church's divine structure, nor does the supreme jurisdiction and the infallible teaching of the pope imply that all relevant changes and significant movements in the Church must come from Rome. There are many voices today, even among Catholic hierarchy, advocating a de-centralization of ecclesiastical government. The supreme power of the pope would in no way be slighted if the bishops of the various countries received the freedom to adapt their churches to the needs of the people in which they exist.

These considerations lead us to a third factor which has produced a change in our approach to Christian unity. Being aware on the one hand of the Christian values, however limited, alive among Protestants and on the other of the possibility of learning from their critical remarks, we come to the conclusion, painful though it may be, that we too must change. This sentence must be understood correctly. The Catholic Church cannot change in its divine structure, we cannot change our teaching nor our sacraments; but there is a large area of life where changes are possible, normal, and necessary.

The urgent demand of Pope John XXIII that the life of the Church be adapted to the needs of the modern world—the word adaptation is continually on the lips of the Holy Father—indicates his wish to work for Christian unity precisely by introducing changes and improvements in various areas of Catholic practice. Our present Pope is fully aware that many barriers which prevent others from understanding the true nature of the Church are barriers which we have put up ourselves. Whether the forthcoming Ecumenical Council really will adapt the Church to the demands of our century and the interests of Christian unity no man can foresee. The outcome of a Council is not up to the pope; it is the work of the bishops meeting in council.

Apart from the great changes that can only be initiated by the Catholic hierarchy, there are other smaller yet still significant changes in the Catholic life that are up to our priests and the laity. For the sake of Christian unity, we all can make our spiritual life more liturgical. We can try always to put the emphasis on what is central in

our Catholic faith, on our redemption in Jesus Christ, and understand the other elements of our faith from their relationships to this central mystery. Our moral life must spring from our incorporation in Christ, not simply from a submission to a set of laws. Our devotions must be fed from our access to the One mediator, not simply from a seeking of personal blessings. The words of our creeds must be sources of life for us, not the passive acceptance of a formula. This is the way of the New Testament and this is the way of the Catholic liturgy.

Much more then can be done in favor of Christian unity than persuading a few Protestants to become Catholics. While we have no right to disparage individual conversions to the Church, we feel that our first duty in regard to Christian unity is to change ourselves. We must discover to what extent the image of the Church which we create really manifests her true nature and to what extent it deforms it; and then have the humility to change, to improve, to grow spiritually.

THAT ALL MAY BE ONE.

READING I'VE LIKED

Nothing is more important for apostolic priests and zealous laity than a realistic grasp of the deeper roots of apostleship. Monsignor Lucian Cerfaux provides this admirably in *Apostle and Apostolate* (Desclée Co. Inc. \$2.75). Seventeen stimulating chapters on Christ's own instructions to His disciples as found in St. Matthew's Gospel.

Laity, Church and World are three addresses delivered by Yves Congar, O.P., to groups concerned with the problem of the layman and the Church's missionary problem in our world. Particularly striking are his remarks on the freedom and responsibility of the laity. (Helicon Press. \$2.50).

Father R. W. Gleason, S.J., once more brings his gift for showing the relevance of dogma to the religious life in *To Live Is Christ*. (Sheed and Ward. \$3.00). A refreshing conference-to-religious source that relates the Incarnation to the main concerns of religious.

Your shelf for inquirers should contain a volume on *The Ecumenical Councils*. This is the title of a most timely, short and authoritative book by Francis Dvornik. (Vol. 82. Twentieth Century Encyclopedia of Catholicism. Hawthorn Books. \$3.50).

GUIDE

- Official publication of the *Paulist Institute for Religious Research*.
- Officers: John J. Keating, C.S.P., *Director*. George C. Hagmaier, C.S.P., *Associate Director*. Editor of *Guide*, John T. McGinn, C.S.P.
- Concerned with the theoretical and practical aspects of the Apostolate to non-Catholics.
- Published 10 times a year (monthly except for combined issues in June-July and in August-September).
- Annual subscription \$1.00. Single issues 10¢. Bulk lots to seminarians at 5¢ a copy.

GUIDE

411 West 59th Street
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Guide Lights

WORDS, WORDS, WORDS . . .

Such words as catechumen, Septuagesima and zucchetto are a stumbling block to communication between priest and laity, according to the editor-in-chief of *America* magazine. Father Thurston N. Davis, S.J., says that "many traditional words and phrases of a sacred or ecclesiastical nature have long since come to baffle the believer as well as the unbeliever." The Jesuit priest states that words like *feriola*, *baldacchino*, *predella*, *reredos*, *ombrellino*, or even *breviary*, pose "a grave semantic problem." He says that at the canonization or election of a Pope, "the secular press has a merry old time" with such phrases as "*ex cathedra*" and "*sedes gestatoria*." He continues, "It is a wonder on these occasions that the gentlemen of the Fourth Estate do not describe how thethurifers, mounted on their candelabra, and swinging their smoking acolytes, march solemnly in procession around the Holy Roman Rota."

The learned editor is, of course, straining somewhat to make a point. I don't believe that many of the words he uses as illustrations are frequently used in pastoral discourse to the laity, nor do I believe that their infrequency makes them so baffling, even though "*ombrellino*" sent me to the dictionary. Nevertheless, I think there will be general agreement with his theme that there is a semantic problem. And for those who are engaged in instruction it demands careful attention to clarity of definition even when one is concerned with very familiar words and terms. Incidentally, Webster doesn't know what an *ombrellino* is either.

MORE OPERATION UNDERSTANDING . . .

From time to time this department has reported on "Open Houses" or "Good Will Sundays." A very successful one has come to our attention from Yakima, Washington. The observance featured open houses in every parish in the diocese. Tours were conducted through the churches and a reception was held for visitors after each tour. As a preparation for the program, the diocesan newspaper was sent to every household in the diocese with an invitation to attend. Some 8,800 people accepted the invitation. This is about 3% of the total population of the diocese. The project was conducted jointly by the Yakima Diocesan

Councils of Catholic Men and Women under the direction of Bishop Joseph P. Dougherty.

Here at the Institute we are eager to receive notices of such programs. And we would appreciate as many details as possible, including samples of the advertising used and outlines of procedure. In the near future we hope to collate such material and make copies available to those who are interested in launching such a project.

BRING BACK THE BISHOPS . . .

J. V. Langmead Casserley is professor of philosophy of religion at Seabury-Western Theological Seminary. He is also the author of a number of books, among them "*The Bent World*" and "*Christian Community*." In an April issue of the *Christian Century* he has an article on "*The Apostolic Ministry*." In this article he dismisses the possibility of conclusively demonstrating the existence of apostolic succession on historical grounds, but he insists that it is a necessary theological conclusion.

"Is the visible church militant in time and history," he asks, "of such a character that it indispensably requires an organ through which it both maintains and displays its unity across the dimension of space and its continuity through the dimension of time? I would submit that if we feel compelled to answer this question in the affirmative, it then becomes obvious that the historic episcopate is the only organ which can possibly fulfill these functions. Theoretically it is true that some other organ could have fulfilled this role. But now after 2,000 years of Christian history we have reached a point of no return, a point at which we must say that God has so dealt with his Church during the long course of its experience that we must either accept episcopacy or deny that the unity of the visible church need itself be visible, that it require any organ of visibility. It would seem to me obvious that the unity of a visible thing must be a visible unity, with the inescapable implication that God who wills the visibility of his church on earth wills also the necessary condition of that visibility—the episcopate."

He goes on to say toward the end of his article, "The loss of the unified episcopate is a grievous tragedy for Christendom. It is the major cause of the fact that to the outsider we now appear to be a chaos of inde-

penent local and sectional churches with no constitutive and cohesive principle to make us visibly one. In these days in which the walls of secular separation which so divide mankind are beginning visibly to crack, in which the independent nation state is becoming a more and more out-of-date conception, in which the majority of people move so frequently that they no longer inhabit any one part of the earth's surface for any very protracted period of time, how splendid it would be if the Christian Church could say, 'See, we already have the worldwide unity which the world is seeking.' As it is we seem to be moving toward one world more rapidly than we are moving toward one church, and this may yet turn out to be a gravely serious matter."

ON REUNION . . .

The same issue of the *Christian Century* had something to say about reunion in its "News of the Christian World." "Interdenominational discussion of the possibility of a reunion of the churches has increased since the announcement of the coming Vatican Council meeting and the National Council of Churches gathering at New Delhi. Discussion has included speculation on whether Rome might one day be prepared to join the ecumenical movement." The answer was given by Prof. Willebrands, Cardinal Bea's associate in the Secretariat for

Christian Unity. At a recent conference at Arnoldshain, Father Willebrands stated that, "at present it is both unthinkable and undesirable that Rome should become an official member of the ecumenical movement. Such a step would have to be preceded by a gradual development of unofficial and co-operative relations."

THE ANGLICAN LINK . . .

The Church of England announced that it is establishing a post in Rome for official liaison with the Holy See during the preparations for the council. The Anglican Church Information Office said that the Very Rev. Bernard C. Pawley, Canon of Ely Cathedral, is being transferred to Rome to take up the assignment. The Information Office stated that "Canon Pawley will be a link between the Church of England Council of Inter-Church Relations and the Roman Catholic Secretariat for Promoting Christian Unity, of which Cardinal Bea is chairman." In effect, Canon Pawley will be the opposite number of Father Thomas F. Stransky, C.S.P., who was assigned to a full time post with the Christian Unity secretariat last October to handle communications with English speaking non-Catholics. The Paulist Institute hopes to arrange for Father Stransky to speak on this aspect of the council in several American cities this coming June.

JOHN J. KEATING, C.S.P.

THE THIRD NATIONAL CONFERENCE ON CONVERT WORK

The Third National Conference on Convert Work will be held Tuesday, June 27th to Thursday, June 29th, at St. Joseph's Seminary, Yonkers, New York. Yonkers is just north of New York City. The theme of the Conference is "Mobilizing the Parish for Convert Work." It is being sponsored by the Paulist Institute for Religious Research and the New York Confraternity of Christian Doctrine, under the patronage of His Eminence, Francis Cardinal Spellman.

The Conference will open with a luncheon at which His Eminence will speak. The first session will deal directly with parish mobilization. On the succeeding days there will be talks and discussions on techniques. These have been arranged in groups to provide for priests who are relatively new in convert work and for those of wider experience. The last session will be devoted to demon-

strations and explanations of audio and visual aids.

A fee of \$32.00 will be charged for those who stay at the seminary. This fee will include registration (\$7.00), room, meals, and extras. Included in extras are bus transportation from New York City, kits to feed the mind, and materials to refresh the spirit. For those who do not stay at the seminary the fee will be \$22.00, which will include registration, meals, and extras. These fees will not cover the costs, but the rest will be made up out of a special Conference fund. However, we are not disinterested in any additional free will offerings.

Unfortunately, only 235 priests can be accommodated. This means that it will be necessary to get reservations in at once. Write to the Paulist Institute, 411 West 59th St., New York 19, N. Y.

TESTED CONVERT MATERIAL

1. **THE PARISH PRIEST'S GUIDE TO INQUIRY CLASSES** \$5.95
Ed. Rev. John Mitchell, C.S.P. One of the most complete and practical books ever published to help the parish priest organize and conduct effective classes. 256 pp.
2. **HANDBOOK FOR NEW CATHOLICS** \$2.00
By Rev. Aloysius Burggraff, C.S.P. Things a convert must know which cannot be covered in basic instructions. 189 pp.
3. **A CATECHISM FOR INQUIRERS** 35¢
By Rev. Joseph I. Malloy, C.S.P. One of our most popular. 94 pp.
4. **LIFE IN CHRIST** \$1.00
By Revs. James Killgallon and Gerard Weber. Positive kerygmatic approach, prepares for parish life. 287 pp.
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By Rev. John J. Keating, C.S.P. Covers all essential points in a series of outlines for 24 lectures. 224 pp.
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12. **6 TEST KEY LEAFLETS** on above, with answer leaflet. Set, 50¢
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5¢ each, 100 for \$4.50, 200 for 8.00
12. **HOW TO GO TO CONFESSION**
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